Liberalism in Politics and Religion.

THOMAS ARNOLD, son of the famous Dr. Arnold of Rugby, (father of Mrs. Humphry Ward) became a Catholic in 1856. Later on, especially in 1864-5, he began to drift towards Liberalism and sympathized with the views of Döllinger. In his autobiography, entitled Passages in a Wandering Life, (London, 1900) he describes how this leaning towards Liberalism gradually estranged him from the Church :

"I had been weakened by a succession of illnesses ; for weeks together it had been impossible, or very difficult for me to approach a Catholic altar ; the Protestant clamor about the Mortara case drew from me a certain amount of involuntary sympathy ; and the misgiving which had long slumbered in my mind, that no clear certainty could be obtained as to anything outside the fields of science, again assailed me.....Nevertheless, I can not doubt that this period of uncertainty would have passed away in due time if I had adopted the means proper for dealing with it. One of those means indeed—labor—I did not put from me, and this was my salvation in the end ; but the weapon of prayer—being attacked by a certain moroseness and disgust, and weariness of existence,—I began unhappily to use less and less. I did not, like Milton, 'still bear up and steer right onward,' but wavered, doubted, and fell back. Only after a long time, and with much difficulty and pain—pain, alas! not mine alone, was I able to return to the firm ground of Catholic communion."

A man who had such a painful experience of the effects of Liberalism is certainly competent to speak of its true character. Mr. Arnold says :

"I could never condemn Liberalism in politics, but its extension to religious questions, of which I did not in 1865 discern the mischief and the danger, I should now repudiate and reject."

He well explains the difference between political and religious Liberalism : "It is worth while to consider in what sense of the term the Catholic clergy justly dread, repudiate, and condemn it, and in what sense it ought to be everywhere regarded, by the clergy no less than the laity, as a neutral term—a term no more implying any moral or religious reproach than the opposite term, Conservatism. Liberalism may be either political, or religious, or both. If it is merely political, and denotes a desire and intention on the part of the citizen to 'free' himself from unjust or un-

(The Review, Vol. IX, No. 38. St. Louis, Mo., October 2, 1902.)

wise restrictions trammelling his personal activity and that of his class, or from an inequality of treatment which places any class of citizens on a permanently higher political level than that on which he himself stands, or gives to any such class advantages in regard to education or the support of religion from which he and his friends are debarred—such a citizen can not, unless for some special reason, be held to incur blame in respect to his Liberalism. On the other hand, a citizen who denies and opposes any of the political principles above enumerated, may fairly, unless for some special reason be accounted open to censure in respect of his conservatism. If these two propositions be granted, it is evident that Liberalism in politics is not only equally justifiable, morally, with Conservatism, but, as a general rule, more justifiable; and this is just as true of English Catholics as of English Protestants.

"These conclusions are, I think, demonstrably sound in regard to English and Irish Liberalism; with Continental Liberalism a different set of ideas is unfortunately associated. The Centre party in the German Reichstag are, in the English sense of the word, Liberals; but they do not so call themselves, because that would be to associate themselves with a party and a policy which they hold in especial abhorrence—namely, the Liberals and the Liberalism of France, Italy, Spain, Portugal, and Belgium. A French or Italian Liberal is commonly understood to be a Liberal chiefly in respect of religion, i. e., of Catholicism. But Liberalism in religion is quite a different thing from Liberalism in politics. In the case of non-Catholics, its moral and religious color, as it can not be verified or determined by the appeal to any generally accepted standard, can only be tested by an enquiry into the motives and character of individuals; and even then no certain judgment can be passed. Who can possibly decide between the Liberalism of Cromwell in putting down Anglican episcopacy, and the Conservatism of Clarendon in restoring it to power? Or between the Liberalism of Wesley in ordaining Wesleyan bishops, and the Conservatism of Horsley in resisting the innovation? Each leader believed himself in his conscience to be doing right, and whether he was obeying a false conscience or not, there exists no means of determining. All the time the world of Catholic Christianity knew and judged both sides to be wrong in different ways, and *securus judicat orbis terrarum.*

"But with Catholics, if they be really such, the case is wholly different. What can they honestly desire to be 'freed' from? Not from government in religious concerns by the hierarchy; for it is part of their religious belief that hierarchy derives its jurisdiction by continuous transmission from the Apostles, and that

the Apostles received it from Christ. Not from the creeds, or the general spirit of the Ecclesia Docens; for to desire or even dream of such freedom would be at once a lesion of conscience and a beginning of treason against God. Not from the ritual, and all the beauty and glory which that word implies, for they have but to look around them and note the miserable failures of all who, in this or any former age have endeavored to imitate or supplant it. Of course cases sometimes occur in which authority is overstrained or misused, and ritual is overlaid by ceremony; and in these cases laymen, as long as Christian humility is observed, may lawfully work for a change; but anything that could deserve the name of religious Liberalism must always be alien to the Catholic mind." (Passages in a Wandering Life, by Thomas Arnold, M. A., of University College, Oxford; Fellow of the Royal University of Ireland; pp. 180-186.)

This is a clear condemnation of all religious Liberalism, "Americanism" included.

Another, perhaps even severer judgment of this whole movement must be found in the words of praise and sympathy with which non-Catholics speak of it. In a recent work of the rationalist Professor Paulsen of the Berlin University we find this interesting passage: "Die historische und ebenso die dogmatische Theologie der deutschen Universitäten ist der Kurie beständig ein Gegenstand des Argwohns und Anstosses gewesen.*) So zeigt es die lange Reihe von Konflikten, die durch das ganze 19. Jahrhundert gehen, von dem grossen Feldzug gegen den Hermesianismus bis zur Ausstossung des Altkatholizismus und zur neuerlichen Massregelung Schell's.....Wir werden nicht aufhören dürfen zu hoffen, dass der freiere Geist, der in der katholischen Theologie der deutschen Universitäten auch heute nach Durchsetzung ringt, auch innerhab der Kirche selbst sich wieder Geltung verschafft....Ja ich mag auch nicht auf die Hoffnung Verzicht thun, dass der deutsche Geist.....der ganzen Völkergemeinschaft, die im Katholizismus ihre geschichtliche Lebensform hat, einen Dienst leisten wird, wenn er mit seinem freieren, tieferen, persönlicheren religiösen Leben dem starren absolutistischen Romanismus ein Gegengewicht innerhalb der Kirche gäbe. Dass die Lage auch in dieser Absicht (Hinsicht?) nicht völlig hoffnungslos ist, dass der Sieg des Romanismus innerhalb der Kirche nicht notwendig ein definitiver ist, dafür mag man ausser auf Deutschland auf mancherlei Regungen innerhalb des Katholizismus im

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*) In another passage Professor Paulsen says "the Jesuits organized the radical opposition to the German universities which at present dominates the curia."

Gebiet englischer Zunge, besonders auch in Amerika hinweisen." (Die deutschen Universitäten und das Universitätsstudium von Friedrich Paulsen. Berlin, 1902, pp. 179-187.

"Both the historic and the dogmatic theology of the German universities has ever been a source of mistrust and offence to the curia. This is shown by the long series of conflicts raging all through the nineteenth century, from the great campaign against Hermesianism to the expulsion of Old Catholicism and the recent disciplinary punishment of Schell.. We may not cease to hope that the freer spirit which is even to-day battling for the ascendency in the Catholic theology of the German universities, will make itself felt also within the Church. Indeed, I am loathe to give up the hope that the German spirit will render a service to the whole group of nations which has its life-form in Catholicism, by offsetting the rigid and absolutistic Romanism with its freer, deeper, more personal religious life (Hecker?). Outside of Germany, various inner-ecclesiastical movements among English speaking peoples, especially in America, indicate that the situation is not entirely hopeless in this regard and that the triumph of Romanism within the Church is not necessarily final."

This sympathetic view of "Americanism," coming from such a source, is very significant.

The Family Protective Association of Wisconsin.

A careful examination of a blank application and policy force of the "Family Protective Association of Wisconsin" (Familien Schutz-Gesellschaft von Wisconsin,) gives cause for congratulation that there is at last one Catholic insurance institution which offers to its patrons a life insurance contract sufficiently liberal in its terms to be attractive, and yet conservative enough to exclude all but practical Catholics from its benefits.

The premiums charged correspond very closely to the rates published in THE REVIEW of Oct. 24th, 1901, as safe minimum rates for regular life insurance companies, and with honest. economic mangement and careful medical examination of applicants there is no reason why this new company should not be a permanent success.

The cash surrender values quoted in the report of the special meeting held Dec. 10th, 1901, represent about 70 per cent. to 90

per cent. of the 4 per cent. reserve, according to age and years of membership. If the other benefits (paid-up and extended insurance) which are not illustrated in said report, are figured in the same proportion, a safe margin is apparently left as offset for any excessive mortality, which may sometimes occur.

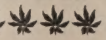
We have not examined the correctness of the figures in tables No. 2 and 3 of said report, but if they are calculated in exact proportion to table No. 1, reducing the benefits correspondingly to the smaller payments, the results are perfectly reliable.

It is evident that this company was originally started on insufficient rates and is now to be reorganized on the basis described above. It is proposed to accept the old members at age of entry for $1,000 of insurance, if they will pay the difference between the old and new rates for the term of previous membership. Such payment could be made in cash or by giving a 4 per cent. interest-bearing note, to be deducted from the amount of insurance when payable.

This is correct in theory, but in the absence of any data as to the funds on hand and the history of the company, our Accountant calls attention to one important item. The reserves required for all policies of such members, must be carefully figured to ascertain, whether the notes, plus funds on hand, after providing for all other liabilities, are equal to the total reserves required. It should be borne in mind that for death losses paid since organization up to date of reorganization, the company did not receive full premiums on the new basis, but at the old rates. Consequently there is a deficiency for each policy already paid, which can not be made up by any "post-mortem collection," since the beneficiaries involved will hardly now refund any money. The amount involved is most likely not very large, but should be provided for at once.

If the secretary will figure out the exact reserve belonging to each policy of the living members in good standing, and compare it with the difference to be collected, plus the equitable share of funds on hand, he will soon find out what deficit, if any, there is. Should one exist, it will cost but a trifling amount for each member to make up for it, and then the new company will be started right.

May it live long and prosper !



A Fighting Editor.

V.

MSGR. DE MONTALS, Bishop of Chartres, the most Gallican of all the French bishops, a hater of religious Liberalism and a staunch monarchist, could not forgive his metropolitan, the Archbishop of Paris, his official recommendation of the Republic and of democracy. Hence he wrote a pastoral himself, denouncing these tendencies, and asked Louis Veuillot to publish it in the *Univers*. After consultation with Cardinal Gousset, who happened to be in Paris, the *Univers* published the pastoral, together with the letter requesting its insertion.

The *Univers* expected an immediate reply from Archbishop Sibour. About 11 o'clock P. M. of the same day there came from the archiepiscopal palace a challenge to the Bishop of Chartres to appear at the next provincial council to answer for his boldness—together with an invitation to *M.* Veuillot and *M.* du Lac to come to the Archbishop's residence the next day. They went and under pain of excommunication were enjoined to publish anything more about this affair, no matter from what source it came. In vain both editors pleaded the civil law compelling them to publish replies. The Archbishop would not listen to anything. They withdrew without making any promise.

Again Msgr. Sibour forced Rome and the bishops of France to study the question: Does a paper published in Paris but going everywhere, like the *Univers*, appertain to the Archbishop of Paris or to the entire episcopate? No doubt, replied, substantially, the Bishop of Chartres, the Archbishop of Rheims, the bishops of Poitiers and Moulins, and many others, it is against the rule that a man, by means of a journal, should be allowed to publish in any diocese, things that are not acceptable to, or even directed against, the ordinary. But the right which the Archbishop denies to all others, he exercises himself by means of the press which publishes everywhere his pastorals even before they are read from the pulpit. His teachings penetrate everywhere, no bishop can stop them. The only way to counteract it is to use the *Univers*, which likewise goes everywhere. If the Archbishop of Paris is allowed to silence this organ of Catholic publicity, soon no one else will be heard in France but Monseigneur of Paris.

"At present," said Msgr. Parisis, "the question, put in a nutshell, is this: If we want to have a Catholic press worthy of the name and apt to serve the Church, that press must he granted liberty and security. The Holy See has to decide."

The Holy See was not eager to decide. However, Louis Veuillot

soon learned he had nothing to fear. A commission was appointed, consisting entirely of personal friends of his : Cardinal Fornari, the Archbishop of Rheims, and the bishops of Dijon and Beauvais. The conduct of both the Archbishop of Paris and the Bishop of Chartres was found irregular. The two exchanged some letters and settled matters. Veuillot was left unmolested by the commission.

The Archbishop of Paris, however, wanted either to dictate to, or silence the *Univers*, whilst the *Univers* wished to be independent and free to speak. Hence the truce was but of short duration.

The Archbishop's first monitum was aimed principally at the polemics of Veuillot against the *Ordre* and its editor Chambole ; in 1851 his fight against *La Presse* and its editor Girardin provoked a second admonition. The aim of *La Presse* was: "War on clericalism, which is the enemy." Louis Veuillot demolished the articles of *La Presse*. Girardin, who had frequently quoted and praised the Archbishop, now took up his defense against Veuillot.

By special invitation Louis Veuillot went to see the Archbishop at the Seminary of St. Sulpice. Msgr. Sibour was dressed in surplice and stole and accompanied by two clergymen. After some praise of the *Univers* and the ability of its editor-in-chief, he declared emphatically, that he wanted to have the polemics with Girardin stopped. This Veuillot promised. Then the Archbishop demanded some kind of an apology from him to Girardin. This Veuillot refused point-blank. The audience came abruptly to an end by the entrance of the Cardinal of Besançon. But great was Veuillot's surprise, when, that same evening, he read a synopsis of his conversation with the Archbishop in *L'Avénement*, a side edition of *La Presse*. That confirmed him in the view that the Archbishop had promised Girardin to silence the *Univers*, and he forthwith informed the Archbishop that, as he had nothing to do with the article in *L'Avénement*, he did not feel bound by his promise to stop the polemics with Girardin ; on the contrary, it was his duty to answer that article. And he did.

Whilst after the *coup d'état* Montalembert and Louis Veuillot worked harmoniously together for some time, that harmony turned again into war when Montalembert became a decided opponent of Napoleon. It was, even in the eyes of the public, the death of the Catholic party and the birth of the Liberal Catholic school.

Montalembert's brochure 'Catholic Interests in the XIX. Century' served as a rallying point for all who had hitherto indulged in Liberal tendencies without finding a bond to band them together. *Le Correspondant*, which had led a miserable existence so far, became their organ. But a much greater cause of division

among Catholics was the lively debate on the classics in intermediate education. Msgr. Gaume had started the ball a-rolling by an essay, in which he pleaded for the use of Christian, instead of pagan, classics. He was backed by Cardinal Gousset and Msgr. Parisis as well as by Montalembert. Louis Veuillot sided with them, whereby the *Univers* lost a number of old friends and gained a great many new ones. But Msgr. Dupanloup issued a circular and then a violent pastoral letter to the professors in his seminaries. To ruin the *Univers*, he followed his pastoral up with a circular to all the bishops in France, soliciting their signature. The first point in that circular read: "Episcopal acts are in no way debatable ground for newspapers," and the fourth: "It is the exclusive right of the bishop, in his diocese, to determine to what extent pagan and Christian classics are to be used in the seminaries and secondary schools; and no writer or journalist has the least authority in this regard."

But only a few bishops signed. Most of them refused, knowing well that the aim of all this was to kill the *Univers*. Msgr. Parisis even published a protest in the *Univers*.

Cardinal Gousset addressed a circular to the episcopate in which he condemned the proceeding of Msgr. Dupanloup, adding that the question raised by the Abbé Gaume was free for discussion, and the *Univers* had the right to discuss it; he continued:

"The mind of a bishop, though manifested in an official act, can not serve as a law for those outside of his diocese; all that can be asked is that a rule he lays down for the guidance of his diocesans be respected in as far as it is not disapproved by higher authority. The *Univers*, in discussing the views of Msgr. Dupanloup, has not blamed an official act proceeding from his episcopal authority." The Cardinal admitted that the *Univers* might be blamed for being "too fiery" at times, yet to other papers, he added, the objection might be made that they were not fiery enough. And he concluded: "Now, does it behoove a bishop to lend his hand to the enemies of religion by directing his blows against those who, animated by a living faith and defending it courageously, happen at times to go too far and in the heat of the battle do not always preserve the *moderamen inculpatae tutelae?*"

Msgr. Douey and Msgr. Dreux Brézé addressed each a memorial to the whole episcopate. The former was particularly severe against Msgr. Dupanloup, telling him that he did not know the rules of Canon Law, that he failed in ordinary politeness and erred as to facts.

Msgr. Dupanloup announced in the *Gazette de France* and the *Siècle* that the greater number of bishops had condemned the

Univers. He also sent the Abbé Place to the office of the *Univers* with a declaration which he was to read but not to hand to *M.* Veuillot.

Meanwhile Msgr. Dupanloup received a copy of Cardinal Antonelli's decision which contained a formal condemnation of his proceedings, but left the question of the classics undecided.

Louis Veuillot intended to keep silent about this, but, as his opponents continued the discussion, the *Univers* had to defend itself against their attacks. Yet when their Eminences Cardinals Gousset and de Bonald expressed themselves publicly against the views held by Veuillot, the *Univers* shut up, although it had promised to print several more articles.

[*To be concluded.*]

CONTEMPORARY CHRONICLE.

EDUCATION.

The School Question. From a Catholic Point of View. Paper, 16 pages. Catholic Book Exchange, New York.

A solid plea for the righting of the wrong inflicted upon the Catholic citizen by taxing him for schools which, from motives of conscience, he can not patronize. It is to be hoped that the little pamphlet will find a wide circulation, especially in the East, where public opinion seems to be more inclined to do justice to the Catholics than with us. Should the Eastern States adopt the English policy towards private and denominational schools, the West would soon follow, the same as it did when the public school idea spread from Massachusetts.

Public School Teachers.—J. McBurney writes in the *Ohio Teacher:* "The average life of the country teacher is not over three years. Why is this? Why does he not continue in the business as long as he lives and is able to work? The reason is evident. The remuneration is not sufficient. This state of things should not exist in our schools. Well qualified teachers should receive, at least, as much as first-class mechanics. Until this is done, teaching will never take its proper place and the best results will never be secured. Teaching has to be learned like any other kind of business and it is a reckless waste all round to have teachers leave the work just when they have learned to do it with some facility."

The late Henry Raab, twice School Superintendent of the State of Illinois, in a conversation on school matters, once asked the question: "What do you think is the average life of a school-marm?" I answered, "A year." "No, sir," was the reply, "three months."

Now, the State of Illinois pays its teachers well. It can not be low wages that drives lady teachers so soon out of the profession. A far more serious reason we should find in the fact that it takes political "pull," even in small country districts, to obtain employ-

ment. And as long as teachers are so shortlived and politicians rule supreme, private schools have little to fear from the "superiority" of the public school system.

SCIENCE AND INDUSTRY

The Rise of the Nile.—The study of the Nile, with a view to regulating and augmenting the water supply of Egypt, which has been the principal scientific work of the English since the occupation, is now directed to the investigation of the still unknown factors which combine to produce the annual rise of the river. The observing stations which have been for several years established on opposite shores of the Victoria Nyanza, to register the daily rainfall and level of the lake, are to supplemented by similar stations on the Blue and White Niles and on the Albert Nyanza, the most important of the sources of the main river. In the expectation that a still greater increase of water will be needed than can be supplied by the reservoirs now being built, an accurate survey of the cataract region south of Wady Halfa has been ordered to determine upon the site of a second reservoir. At the same time investigations are to be made to see whether this increase could not be better secured by regulating the outlets of the Equatorial and Abyssinian lakes, or by opening up the Bahr-el-Gebel, the great western branch of the river. In order to do this, two enormous blocks of sudd, one three miles, the other twenty-five miles, in length, must be removed. During the past year fourteen of these blocks, some a mile long and from 15 to 20 feet thick, have been hauled out by means of chains and wire hawsers attached to the gunboats. It has been found that the sudd is not, as has generally been supposed, a tangle of weed floating on the water and descending a few feet below the surface, but "a mass of decayed vegetation, payrus roots, and earth, much resembling peat in its consistency, and compressed into such solidity by the force of the current that men could walk over it everywhere, and even elephants could, in places, cross it without danger." When all these blocks shall have been removed, not only will the water supply of Egypt be increased, but the vast swamps of the eastern Sudan will be drained and become cultivabe land.

POLITICS AND SOCIOLOGY.

Sociology and the Baby.—This is the timely comment of an able confrère on a sociological horror lately reported from Keokuk, Iowa:

This is a case in "Sociology," a "science" of strange name; in this case, of strange results. We once asked an old-fashioned and cynical professor for an exact definition of "sociology." He made this horrible reply: "Pansciolistics." It seems to be a fascinating branch of knowledge or ignorance, and is easy to follow. You are studying it when you go "slumming." Any "nighthawk" cabman or all-night restaurant is "sociological material," and we have even heard such a seemingly simple matter as "taking a drink" called a "study in sociology." The number of professional sociologists is large. They all mean well; and the chief complaint against them is that they are inquisitive and seldom reluctant to poke their noses into other folks' business. Here ends the prolegomenon. In a minute you will see how Sociology carried off the Baby.

Iowa has some exceptionally wise sociologists. Iowa legislators have wide-open minds. The sages asked the legislature for a law whereby the children of "incompetent, immoral or dissolute" parents could be taken from them by the Associated Charities. The legislature passed such a law, by request. Note here the simple beauty and accommodating character of the word "incompetent." Well, Mrs. Kellar, of Keokuk, had a baby eleven months old. The mother was accused of being "incompetent," and the child was taken away from her and put under the protecting care of two presumsbly "competent" "club women." The mother proved her competence to the satisfaction of a court, which directed that the Baby should be given back to her.

Meanwhile, Baby had been sent to a hospital. The competent club women couldn't supply it with the aliment proper for its age. Yearning for milk and getting sociology, the poor thing became very ill. The doctors told the mother that it was dying. She tried to get it. The competent Secretary of the Associated Charities said no. Evidently it was better for a child to die than to be contaminated by the caresses of an incompetent mother, full of love, but empty of the indispensable science. To be sure, a court had ordered the child to be surrendered; but there are other courts, and not lightly is Sociology to be swerved from its beneficent course. The Secretary said that by means of appeals from court to court, the Associated Charities meant to keep the child from its incompetent mother for two years. Of course, if it died, the matter would be settled forever. The secretary was committed to jail for contempt, but got out on bond. How was Baby to be go out?

Some of the Keokukers, lawless persons, with no veneration for Sociology, proposed to break into the hospital. A more peaceful and very curious proceeding was taken by advice of a lawyer. A friend of the mother went before a judge and charged Baby with being a vagrant. The Sheriff—and we are afraid that he was glad to obey the writ—brought Baby into court from its cot in the hospital. At once the incompetent mother was made a special constable and lugged off Baby; and the sociologists are still looking for that vagrant. And they are proceeding against the judge, the incompetent mother and her counsel for conspiracy. If they can find the child they can take it and keep it for at least two years by a course of appeals. As Judge Hughes says, they can take any child from its mother; and even if her competency is shown, they can keep the child from her for two years. Probably the judges begin to tremble for their own children. Sociology is a dread and powerful science. Iowa has so armed it with law that you may have to steal your own children.

Judge Hughes and many other Iowans are boiling against the thinkers who got this child-snatching law passed. But these people are wise and honorable, and not carried away by their affections. The love of a mother for a child is an ordinary thing, whereas Sociology is an extraordinary science. What may not the world become when all babies are brought up by sociologically competent mothers? Will parents be so injudicious as to prefer Baby to Sociology?

MISCELLANY.

Gov. Taft's Version of His Conference with the Vatican Officials.—The full text of Governor-General Taft's speech on his return to the Philippines, which has been received at the War Department, gives his version of the Friar negotiations, which were the subject of considerable newspaper speculation at the time of his visit to Rome. Gov. Taft says that after an audience with the Pope, and reference of the business he had in hand to a committee of cardinals, an answer was given him, proposing that further negotiations be conducted between him and an apostolic delegate in Manila. He replied, by authority of Secretary Root, suggesting that a contract be signed at Rome to submit certain questions at issue to a tribunal of arbitration, the fifth member of which should be appointed by the Viceroy of India. The questions related to compensation for the friar lands, for the occupation of parish churches and convents by American troops, and the disposition of certain educational and charitable trusts, including the San Jose College case. This contract included a covenant that the members of the four religious orders who were all Spaniards should leave the islands in two years after the first payment was made for the lands, and that only secular priests or non-Spanish members of the regular clergy, should act as parish priests. The Vatican declined to sign this covenant, assigning three reasons: First, it related to the administration of religious matters, not the proper subject of a commercial contract. Second, it would give just offence to Spain, whose subjects were entitled to remain in the islands under the Treaty of Paris. Third, the Vatican could not countenance what were regarded as exaggerated charges against the friars.

So, instead of signing the contract containing this covenant, the Pope, through Cardinal Rampolla, announced that he intended to reorganize the Church in the Philippine Islands. He would recall the Friars from political meddling to the institutes of their order, would provide ecclesiastical education to natives, so that the priesthood would ultimately be entirely native, and would now introduce priests of other nationalities than Spanish, chiefly from the United States. He said that the money received for the Friar lands would go to the Church for the benefit of religion in the Philippines, and not to the orders, and finally he reiterated that no priest would be sent to any parish in the islands whom a majority of the Catholics of that parish did not wish to receive. (?)

In view of the unwillingness of the Vatican to enter into a contract for the definite removal of the Spanish Friars, Secretary Root was unwilling to enter into a contract obliging the Philippine government to pay such indefinite sums without further investigation, and he preferred to recur to the original method of negotiation proposed by the Vatican, through an apostolic delegate, who is to visit the islands with authority to sell the lands, to settle the rentals due, and to agree upon the religious and charitable trusts. This basis was agreed to, and negotiations are to go on in the Philippines as soon as the data on both sides has been submitted.

If this account is inaccurate, we hope to hear the Vatican's side of the story.

An Episcopal Reporter.—Msgr. Matz of Denver is probably the only bishop on the American Continent—he certainly is the only one in this country—who publishes occasional personal accounts of his episcopal visitations in the public press. His chosen organ is the *Denver Catholic*, in whose edition of Sept. 13th we find the latest episcopal contribution. We quote the introductory paragraphs as a specimen of the Bishop's reportorial ability :

"Gunnison is the fisherman's paradise. The tourist traveling over the Denver and Rio Grande narrow gauge, as he flies along the Gunnison River at the rate of 25 miles an hour, between the town of Gunnison and Cebolla station, the entrance to the Black Cañon, may count by the dozens the white canvassed tents that line the river. Into these the sportsmen gather after the day's toil, to tell their fish stories, exhibit their spoils and feast on the fruit of their labor, or some one else's. The river itself is lined with fishermen, wading waist deep into the middle of the stream, casting their lines. Every now and then a shout is heard from the river banks, re-echoed by the passengers in the train, rushing to the windows to see a sportsman holding up triumphantly in his hands his slippery prize—a fish 12 or more inches in length which he has just caught.

Thither we directed our steps on the night of August 8th, bent upon a sport of a different kind ; fishermen also, but of another kind of fish. August 10th was the day set for visiting Gunnison parish, with its annex of Crested Butte. It was but a few days after the Florence cloud-burst which demoralized the Rio Grande roadbed below Florence. Our train which ought to have left Denver at 9:30, did not start till after 11 p. m. In consequence, we were three hours late arriving in Salida, where you transfer from the broad gauge to the narrow gauge. Here another delay of three hours awaited us; so that instead of arriving at Gunnison at 10:20 a. m. we did not reach our first destination till after 4 p. m. Here we transferred to the Crested Butte train, for to gain time and enable us to take in Gunnison and Crested Butte in one day we were bound to begin our work in the last mentioned place.

At Crested Butte a great surprise was in store for us. As we approached the depot, the city band struck up one of its best pieces and its sweet tunes mingled strangely with the sharp whistle of the engine and the unharmonious puffing and snorting of the iron horse.

Crested Butte is a coal mining camp, whose population is composed chiefly of Austrians (Krainers and Slovacks) all Catholics. These good people, to do honor to their Bishop, hired the only musical band in the town, and the various Catholic societies of the parish turned out in full force. They marched in a body to the depot to receive his lordship, headed by the band, and escort him triumphantly to the church. Needless to say that the whole town turned out and the streets were lined with people to witness the reception. We took the place by storm. On arrival at the church the Bishop made a short address, thanking the societies for the royal reception they had given him and bestowing upon them his blessing.

The following day, August 10th, was appointed for the First Communion and Confirmation of the children, who had been most

carefully prepared by Father Dilly, the zealous pastor of Gunnison County. We were greatly edified by the devotedness of these good people to their pastor, who, though not an Austrian, commanded the love and respect of all classes of people, Catholics and Protestants, Jews and Gentiles. The respect and veneration which he enjoys in their midst, is richly deserved.

For 14 months since he has been with them, through heat and cold, wind and snow, in all kinds of weather, at all hours of either night or day, he has been at their beck and never missed a call. Such devotedness deserves recognition; the good Father possesses the good will of all nationalities and all respond to his call whenever it goes forth in behalf of the church."

NOTE-BOOK.

The Editor of THE REVIEW would esteem it as a personal favor if any reader whose subscription is behind hand, would make an effort to remit all or part of what he owes *at once*. An honest man does not wish to be dunned for his debts, but some honest men are thoughtless. THE REVIEW has the names of many such on its books; but it needs something more than their names to support a weekly journal that, eschewing advertisements, entirely depends for its income on its subscription list.

The *Catholic World* Magazine has taken the pains to enquire into the relations of Archbishop Keane to Appleton's Cyclopaedia and announces the result "authoritatively" as follows (No. 451. Oct.):

"At times various batches of proofs were sent to the Archbishop on professedly Catholic subjects, like Indulgences, and these were revised and returned. The choice of articles sent to him was made by the editors, and it was within their competency send or not send. Archbishop Keane is responsible for the articles that he has revised, and none other."

We are inclined to agree with the *Catholic World* in its opinion that Father Wynne has capitulated too quickly in his battle against the Appeltons. Most of the things he justly criticized in the Cyclopaedia were contained in the non-Catholic articles, and concerning these the Appeltons in their letter of apology profess no regrets and have made no promises.

By the way, the *Catholic World* is advertising Dodd, Mead & Co.'s 'New International Encyclopaedia.' Is our Paulist contemporary quite sure that this reference work is entirely reliable and unobjectionable from a Catholic viewpoint?

The announcement of the suicide of Lieutenant Morris, U. S. N., on board the Olympia at Boston, comes coupled with a strange story of that officer's alleged protracted disquietude of conscience

over the destruction of the Maine. It is alleged that Morris, who was in the engineers' corps of the Maine, when the battleship was blown up in Havana harbor, and had a narrow escape from death, possessed secret knowledge of the real cause of that disaster. The nature of his information was such that he could not divulge it without implicating a brother officer. If the statements of his Kansas City friends have any value, defective electric wiring was responsible for the explosion which sent the Maine to the bottom, caused the death of hundreds of her crew, and brought the Spanish-American controversy to a violent issue. Mr. Morris is said to have been aware of the fact from the first, but could not disclose his knowledge without getting the officer who did the wiring, into trouble. Brooding over this secret is now assigned by his friends as the cause of the Lieutenant's suicide.

The *Intermountain Catholic* (Sept. 13th), commenting on the project of founding an English Catholic daily, intimates that the reason why a number of our Catholic weekly newspapers are endeavoring to throw cold water on the undertaking, is the fear that the publication of a weekly and semi-weekly issue of the proposed daily would cut into their circulation. It stands to reason that, in the words of our Salt Lake contemporary, "a weekly or semi-weekly edition of a daily (through a transfer of matter which appeared in the daily a day or two before), could be turned out at a cost not greatly exceeding the cost of the white paper upon which the edition is printed," and that "a plan like this put in operation by a Catholic daily would give it a great advantage over its neighboring Catholic weeklies, and probably compel them to cut their subscription price one-half to meet the competition."

But what a sordid motive for opposing a movement that promises such great benefits for the Catholic cause!

The *Catholic Columbian* (No. 38) takes much the same view as we do of the election of Father D. J. O'Sullivan to the Vermont legislature. Our contemporary says:

"This election is to be deplored. There is no crisis such as would justify a priest in leaving his ordinary pastoral work for the field of politics. An occasion might come when he could do such great good in the legislature as to warrant him in seeking the position. Until then every priest should stay where his bishop has put him and accept no political duties that will call him from his parish cares. Since Father O'Sullivan has been elected, hower, the *Columbian* hopes that he will be such a force for the public good that his term in the legislature will be a period for that body to remember with pride."

The most ridiculous assertion we have heard for a long time is that of the *Catholic Citizen*, quoted by the *Catholic Universe* (No. 1471) and several other newspapers, that France has no Catholic press. There are published in the city of Paris alone at least six Catholic dailies and a number of weeklies, bi-weeklies, monthlies, and quarterlies, nearly every one of which carries more true Cath-

olicism in any single column than the *Citizen* has in its weekly eight pages. It is not for the lack of a Catholic press that "the eldest daughter of the Church" is causing her mother such deep sorrow.

The *signatura* of the late Archbishop Corrigan's character was meekness and gentle piety. We often suspected that he had taken St. Francis de Sales for his particular model. We are confirmed in this impression by a memento we have lately received from his reverend brother—a well-thumbed copy of the "Maxims and Counsels of St. Francis de Sales, For Every Day of the Year," which, we are assured was one of his Grace's favorite sources of meditation.

"Since the Heart of our Lord has no more loving law than meekness, humility, and charity, we must firmly maintain these dear virtues in us." "He who lives but for God seeks only God, and since God is with him in adversity as well as in prosperity, he dwells in peace in the midst of tribulation." "Live joyfully; our Lord looks down upon you, and looks upon you with love and with a tenderness proportioned to your foolishness." "Be a little lamb, a little dove, quite simple, sweet and amiable, unquestioning and frank." "We must fortify our courage, and never give up because of obstacles, but fight valiantly, astonished neither at the number of our enemies nor the duration of the struggle." "We must die between the two pillows of humility and confidence."

How well the dear departed Archbishop followed these counsels of the gentle Bishop of Geneva, who, in the opinion of St. Jane Chantal and St. Vincent de Paul, was the most perfect imitation of our Saviour living among men!

The *Catholic Columbian* (No. 38) has gathered some interesting information about the Leonine edition of the works of St. Thomas from Father Gabriel Horn, O. P., one of the associate editors, who is at present traveling in this country. As most of our readers are probably aware, this monumental undertaking was begun, at the instigation of the present gloriously reigning Pontiff, over twenty years ago, by the late Cardinal Zigliara. At the present time there are in the college of editors a German, an Englishman, an Irishman, a Dutchman, and Father Horn, the young American, the first one to be chosen from this country for the work. The editors have a suite of apartments set aside for their use in the residence of the Master General of the Dominican Order in Rome. The work is divided among them, each having a certain part of it to perform. After the second volume had been completed, the Holy Father requested that the editors skip the intervening volumes and begin at once with the Summa Theologica, which is most used by theologians. At the present time about two-thirds of the Summa have been published.

A negro preacher, needing money, said: "Brethren, we will now staht de box, an' fo' de glory ob heaven which ebber ob you stole Mr. Jones' turkey will please not put anything in it."

And every man in the congregation contributed.